20: Alvarez--251 [3] (no date) 1927 Formosan Aborigines
116, 144, 131, 173 Paiwan

"The Paiwan seem to be of Malayan extraction. At present they live in the southernmost part of the island. It is said that four centuries ago they were lords of a flourishing kingdom, then comprising the whole south and a part of the centre, where they afterwards were met with by the Dutch and subsequently reduced to submission by the invaders.

As to their antiquity and origin, there is nothing left but some oral traditions and the notices, most of them obscure and extremely vague, given by several ancient Chinese historians. It is needless to say, that such material can cast but a slight light upon the past history of these tribes."

Z0: Alvarez--251 [4] (no date) 1927 Formosan Aborigines
116, 144, 173

"Following the records we have referred to, [MC: i. e. oral traditions and sketchy notes of Chinese historians] the Atayal seem to be the oldest inhabitants in the northern section. The first elements of their people might have come from China. The Bunum have for centuries occupied the hills of Central Formosa. It is said they are descendants of Malayans who had landed on the eastern shores of the island. There they found the fertile country inhabited by a black people, who are supposed to be the primitive inhabitants of Formosa. Dispute and struggle soon arose. The black race, indeed of inferior civilization, was conquered and absorbed by the higher civilized intruders. The amalgam of these two elements afterwards retired to the mountains which they now occupy. They had probably been dislodged from their former home and pressed back by some more powerful new-comer also of Malayan origin. The most extensive of all the tribes are the Paiwan. Highly influenced by them, somatically as well as linguistically, are the Tsalisen, Amis and Pyuma."

21: Asai--6 [6] L-5 (1935-46) 1950 Formosan Aborigines
116, 173, 361

"They move their villages often. Many old sites have been found through excavations, and the oral traditions of the tribes have been studied."

22: Wiedfeldt--7 [3] F-5 (1913) 1914 Formosan Aborigines
116, 173, 186, 609 Atayal

According to their traditions, they are the noblest and oldest kind of people on the island. Their ancestors took refuge on the mountains after a severe typhoon, and from there they slowly returned to the plains. Later, other savages came to the island; then came the Chinese, the whites, and finally the Japanese. They consider all of these people as illegal intruders, but they especially hate the Chinese, with whom they have been longest in contact. The boundaries of their territory consist of mountains thickly wooded with virgin forest. The interior is said to be similar, as far as foreign observers have penetrated. To be sure, that is not very far. No foreigner has as yet set foot on Mt. Sylvia.

22: Wiedfeldt--36-37 F-5 (1913) 1914 Formosan Aborigines-1-2
116, 173, 177, 292, 436 Atayal

For all settlements and compensations, for the purchase of land by the clans, and the reimbursement of the prophetess, the Atayals have a definite means of exchange which has the same value for all of the Atayal tribes: the materials [MC: which are set] with precious things, which are usually of three kinds. [MC: See page 12 in category 116 or 436 for description] The general acceptance of this indigenous money is based on its high value as a means of adornment, and its worth depends on the rareness of the materials and the care with which it has been made. [37] Ostensibly the Atayals have never wished to learn how to make these things. An old Taroku told me through the medium of the interpreter that they had gotten the precious materials long ago from white men, but the other Tarokus and all the Schimptonoffs denied the truth of this improbable tradition. If it were true, one would be forced to think of Spanish amulets. All the Atayals are agreed on this point, that they were once brought to them from outside, and that for a long time, there has been no new material. According to this, the same quantity of objects used as money, which presumably are fairly safe from the ravages of termites, has been in circulation among them since its introduction, and only the temporary owners change. This is very possible, in view of the fact that there is no economy based on earnings, and in view of the fact that there has been no increase in the population of the Atayals, as well as because of the stagnation of their culture. The objects used as money are the only possessions that do not follow their owner to the grave. Neither tribe nor clan has concerned itself with making of ornaments to be used as

money, nor have they attempted to fix the value of such ornaments, but nevertheless, they are the "legal" means by which all fines are paid. Together with language and customs, money is the only tangible bond that unifies all the tribes of the Atayals. The entire fortune of the Atayals consists of such money.

~~26~~: Honda--471 [5] N-3 (1896) 1897 Formosan Aborigines
116, 173 Bunun

A tradition among them says that they are brothers of the Japanese, but that the Chinese have driven away these brothers. For that reason the victory of the Japanese was considered also as their victory over the Chinese.

31: Hofmann--624-625 N-3 (1909) 1912 Formosan Aborigines
116, 173 Tsou

The Tsou tell the following story about the origin of headhunting, at least as regards their enmity with the Chinese:

About 150 years ago, when the Tsou tribe still practiced headhunting, a Chinese, Gofo, had made friends with the chieftain and therefore was greatly respected by the entire tribe. There was a drought which lasted for a long time so that the chieftain became worried. He thought that the god might be angry since, because of the persuasions of the Chinese, had not been given any offerings consisting of human heads for a long time. He consulted with Gofo, who tried in vain to convince the chief that to offer human sacrifice was a futile undertaking. Finally he proposed to the chief that, if a human head was demanded by the god, it should be his own. The chieftain accepted this offer and killed Gofo. After this there was rain, but in a short time the Tsou tribe was decimated by an epidemic of smallpox. Gofo appeared to the chieftain in a dream and thus the epidemic was considered another punishment of the gods; from then on the natives became headhunters. [625]

In the Chinese settlements there are several temples consecrated to Gofo and his picture has been preserved there. His rash offer has made him a demi-god among the Chinese.

34: Del Re--62 U-4 (no date) No Date Formosan Aborigines
116, 753, 772, 173, 582, 776 Yami

"Unnatural death, failure of crops, death of livestock are considered punishments meted out by them. (31) [MLB: i.e., the inferior gods] Like the gods of the upper

31. AYL, p. 80, n.

plane, they are endowed with the power to will the creation of anything. Their life, food and dress are, in all respects, similar to those of the Yami save that their houses are built entirely of gold, and are found in the seven heavenly villages, corresponding to the seven villages of the island, each of which is under the protection of the god of its respective heavenly village. The gods must always reside in their own village and may not take to wife a goddess from another village. This suggests that, in earlier days, intermarriage between the different communities on the island was taboo. At present, however, such a prescription appears no longer to be enforced. During the annual festivals the islanders call upon and make offerings to these gods of yams, taro, millet and other fruits of the earth to ensure a good harvest and a plentiful catch of flying-fish. There are also anitos on this plane, but they are harmless."

39: Wiedfeldt--23 F-3 (1913) 1917 Formosan Aborigines
116, 121, 173 Atayal

Whether the Atayals of the west coast, where navigation is easier, have ever settled close to the sea, does not seem probable to me. Their traditions speak of their mountains and also of the plain which lies before the mountains, but they do not mention the sea. They would not have been able to plant the swampy plains near the sea, which today yield a rich crop of rice under Chinese hands, just as they even now do not make use of places in their territory which are very fertile, but which require a great deal of work. If they had gone to sea, they would have had to know a few constellations, whereas they are unacquainted with stars and points of the compass...

As inhabitants of an island, they have been spared the fate of being overrun and annihilated by a foreign culture...